AQIDAH AND AKHLAQ EDUCATION VALUES IN THE NOVEL AYAT-AYAT CINTA 2
BY HABIBURRAHMAN EL-SHIRAZY

THESIS
Submitted to Faculty of Tarbiya and Teacher Training IAIN Purwokerto
As a Partial Requirement to Obtain The Undergraduate Degree of Education
(S.Pd)

By:
LAELI MUYASSAROH
S. N 1223301202

ISLAMIC EDUCATION DEPARTMENT
FACULTY OF TARBIYAH AND TEACHER TRAINING
STATE INSTITUTE ON ISLAMIC STUDIES
PURWOKERTO
2017
STATEMENT OF ORIGINALITY

I, the undersigned:

Name : Laeli Muyassaroh

Student Number : 1223301202

Grade : S-1

Study Program : Islamic Education

Faculty : Tarbiya and Teacher Training

Hereby declare that the thesis manuscript entitled “Aqidah and Akhlaq Education Values In The Novel Ayat-Ayat Cinta 2 By Habiburrahman El Shirazy”. Is Made By The Writer Herself Except The information from the references.

If later my statement is proven not true, then I am willing to get academic sanction in the form of revocation of thesis and academic degree I obtain.

Purwokerto, August 14th 2017
I who declare,

Laeli Muyassaroh
S.N. 1223301202
ENDORSEMENT
Thesis entitled:

AQIDAH AND AKHLAQ EDUCATION VALUES IN THE NOVEL AYAT-AYAT CINTA 2 BY HABIBURRAHMAN EL SHIRAZY

Arranged by Laeli Muyassaroh (Student’s Number 1223301202) Islamic Education Department of Tarbiya and Teacher Training Faculty, State Institute on Islamic Studies Purwokerto, has been examined on 24th August 2017 and accepted to fulfill the requirement to get Undergraduate degree in education (S.Pd) by the Board of Thesis Examiners Session.

1st Examiner/Chairperson/Supervisor,
Yulian Purnama, M.Hum.
19760710 200801 1 030

2nd Examiner/Secretary,
Muflihah S.S., M.Pd.
19720923 200003 2 001

Main Examiner,
Dr. Munjin, M.Pd.I.
19410305 199203 1 003

Dean of Faculty of Tarbiya and Teacher Training

Dr. Khairi MaWARDI, S.Ag., M.Hum.
19740228 199903 1 005
OFFICIAL MEMORANDUM OF SUPERVISOR

Subject: Submission of thesis examination for Laeli Muyassaroh

Attachment: 3 copies

To the honor,

The Dean of Tarbiya and Teacher Training Faculty of State Institute on Islamic Studies (IAIN) Purwokerto

In Purwokerto

Assalamu’alaikum Warahmatullahi Wabarakatuh

Having guided, analyzed, directed, and corrected writing thesis by Laeli Muyassaroh (Student Number 1223301202) entitled:

AQIDAH AND AKHLAQ EDUCATION VALUES IN THE NOVEL AYAT-AYAT CINTA 2 BY HABIBURRAHMAN EL SHIRAZY

I recommend that the thesis has been able to be submitted to Tarbiya and Teacher Training Faculty of State Institute on Islamic Studies Purwokerto to be examined in order to get Undergraduate Degree in Education (S.Pd).

Wassalamu’alaikum Warahmatullahi Wabarakatuh.

[Signature]

Purwokerto, August 14th 2017
Supervisor,

Yulian Purnama, M.Hum.

NIP. 19760710 200801 1 030
MOTTO

Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds
DEDICATION

This thesis is whole heartedly dedicated to:

My Almamater IAIN Purwokerto,

Father and Mother who always pray and support for the researcher’s success,

and those who find time to read my opus
AQIDAH AND AKHLAQ EDUCATION VALUES
IN THE NOVEL AYAT-AYAT CINTA 2
BY HABIBURRAHMAN EL-SHIRAZY

Laeli Muyassaroh
S. N: 1223301202
Islamic Education Study Program for Undergraduate
Faculty of Tarbiya and Teacher Training
State Institute on Islamic Studies (IAIN) Purwokerto

ABSTRACT

This research was done as a base of the importance of literature. The literature can be used as a media of education. One of literature which can be made as a media of education is novel. Novel is the literary work that shows events through the dialogues conducted by the figures and has the extrinsic and intrinsic elements in it. A novel which contains the education value is Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy. In this novel, there are values that can be taken, i.e. aqidah and Akhlaq education values. This education value is very important for life. The main questions in this research are: 1) What are aqidah and akhlaq education values which exist in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy? 2) What is the method to improve the quality of aqidah and akhlaq in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy? 3) How is the relevance of Aqidah and Akhlaq education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy with Islamic education?

This research is the qualitative research. It means the research method based on the post-positivism philosophy used for analyse the object condition. Research used the descriptive method because the data collected not the number. Data collection method used is documentation and interview method. The approach used is hermeneutic approach with education perspective. Hermeneutic is approach used to analyse a text. The data analysis is content analysis.

The result of this study in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy is aqidah values, namely: faith to the God, faith to the holy book, faith to the messenger, faith to the here-after and faith to the qadha and qadhar. Akhlaq values in this novel, namely: akhlaq to the God like khauf, tawakal and ikhtiar, and syukur. Then, akhlaq to the messenger, akhlaq to oneself includes: patient, perform the mandate, istiqamah, ‘iffah, mujahadah and forgiving. Akhlaq in the family, akhlaq in the society like good deed to the neighbour and happy to help others and the last, akhlaq to the environment. The method to improve the quality of aqidah and akhlaq in novel Ayat-Ayat Cinta 2, namely: the method to improve the quality of aqidah like mau’idhah and discussion method. While, the method to improve the quality of akhlaq, there are: exemplary method, the habituation and experience method, hiwar method or debriefing method.

The relevance of aqidah and akhlaq education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy with Islamic education is the novel Ayat-Ayat
*Cinta 2* has many explanations about the story of wisdom which its positive values can be taken by teachers, especially about *aqidah* and *akhlaq* education values which can be applied by teachers to their students.

Keywords: education value, *aqidah* and *akhlaq* education values, novel.
ARABIC TRANSLITERATION GUIDELINES

Transliteration of Arabic words used in the preparation of this thesis based on the decision letter of the joint between the Minister of Religious affairs and the Ministry of Education and Culture R.I. No. 158 Years 1987 and No. 0543b/U/1987 on September 10th 1987 about Arabic-Latin Transliteration Guidelines with some adjustment to be the following:

**Single Consonants**

<table>
<thead>
<tr>
<th>Arabic Alphabet</th>
<th>Name</th>
<th>Latin Alphabet</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>ا</td>
<td>alif</td>
<td>Not represented</td>
<td>Not represented</td>
</tr>
<tr>
<td>ب</td>
<td>ba’</td>
<td>b</td>
<td>Be</td>
</tr>
<tr>
<td>ت</td>
<td>ta’</td>
<td>t</td>
<td>Te</td>
</tr>
<tr>
<td>ث</td>
<td>ša</td>
<td>š</td>
<td>es (with the above point)</td>
</tr>
<tr>
<td>ج</td>
<td>jim</td>
<td>j</td>
<td>Je</td>
</tr>
<tr>
<td>ح</td>
<td>ḥa</td>
<td>ḥ</td>
<td>ha (with the bottom point)</td>
</tr>
<tr>
<td>خ</td>
<td>kha’</td>
<td>kh</td>
<td>Ka and ha</td>
</tr>
<tr>
<td>د</td>
<td>dal</td>
<td>d</td>
<td>De</td>
</tr>
<tr>
<td>ذ</td>
<td>žal</td>
<td>ž</td>
<td>ze (with the above point)</td>
</tr>
<tr>
<td>ر</td>
<td>ra’</td>
<td>r</td>
<td>Er</td>
</tr>
<tr>
<td>ض</td>
<td>zai</td>
<td>z</td>
<td>Zet</td>
</tr>
<tr>
<td>ص</td>
<td>sin</td>
<td>s</td>
<td>Es</td>
</tr>
<tr>
<td>ش</td>
<td>syin</td>
<td>sy</td>
<td>Es and ye</td>
</tr>
<tr>
<td>ص</td>
<td>šad</td>
<td>ṣ</td>
<td>es (with the bottom point)</td>
</tr>
<tr>
<td>ض</td>
<td>ḍad</td>
<td>ḍ</td>
<td>de (with the bottom point)</td>
</tr>
<tr>
<td>ط</td>
<td>ṭa’</td>
<td>ṭ</td>
<td>te (with the bottom point)</td>
</tr>
<tr>
<td>ظ</td>
<td>źa’</td>
<td>ź</td>
<td>zet (with the bottom point)</td>
</tr>
</tbody>
</table>
The double consonants because *Syaddah* duplicate written

<table>
<thead>
<tr>
<th>متعددة</th>
<th>written</th>
<th>muta‘addidah</th>
</tr>
</thead>
<tbody>
<tr>
<td>عدة</td>
<td>written</td>
<td>‘iddah</td>
</tr>
</tbody>
</table>

Ta’marbūṭahat the end of a word when it is turned off wrote h

<table>
<thead>
<tr>
<th>حكمة</th>
<th>written</th>
<th>ḥikmah</th>
</tr>
</thead>
<tbody>
<tr>
<td>جزية</td>
<td>written</td>
<td>jizyeh</td>
</tr>
</tbody>
</table>

(This provision is not treated in the Arabic words which already absorbed into the language of Indonesia, such as zakat, shalat and soon, except when the original pronunciation desired).

a. When followed by a word the article”*al*’as well as reading of the second were apart, then written with *h*.

| كراةالأولباء | written | Karāmah al-auliya’ |

x
b. When *ta’marbutah* life or with Arabic diacritics, fatḥah or kasrah or ḍammah are written with the *t*.

<table>
<thead>
<tr>
<th>زكاة الفطر</th>
<th>written</th>
<th><em>Zakāt al-fītr</em></th>
</tr>
</thead>
</table>

**Short Vowel**

<table>
<thead>
<tr>
<th></th>
<th>fatḥah</th>
<th>written</th>
<th>a</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Kasrah</td>
<td>written</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>ḍammah</td>
<td>written</td>
<td>u</td>
</tr>
</tbody>
</table>

**Long Vowel**

<table>
<thead>
<tr>
<th></th>
<th>Fathah + alif</th>
<th>written</th>
<th>ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>جاهلية</td>
<td>written</td>
<td><em>jāhiliyyah</em></td>
</tr>
<tr>
<td>2.</td>
<td>Fathah + ya’ sukun</td>
<td>written</td>
<td>ā</td>
</tr>
<tr>
<td></td>
<td>تنسى</td>
<td>written</td>
<td><em>tansā</em></td>
</tr>
<tr>
<td>3.</td>
<td>Kasrah + ya’ sukun</td>
<td>written</td>
<td>ī</td>
</tr>
<tr>
<td></td>
<td>كريم</td>
<td>written</td>
<td><em>karīm</em></td>
</tr>
<tr>
<td>4.</td>
<td>ḍammah + wāw suku</td>
<td>written</td>
<td>ū</td>
</tr>
<tr>
<td></td>
<td>فرض</td>
<td>written</td>
<td><em>furūḍ</em></td>
</tr>
</tbody>
</table>

**Duplicate Vowel**

<table>
<thead>
<tr>
<th></th>
<th>Fathah + ya’ sukun</th>
<th>written</th>
<th>ai</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>بينكم</td>
<td>written</td>
<td><em>bainakum</em></td>
</tr>
<tr>
<td>2.</td>
<td>Fathah + waw suku</td>
<td>written</td>
<td>au</td>
</tr>
<tr>
<td></td>
<td>قول</td>
<td>written</td>
<td><em>qaul</em></td>
</tr>
</tbody>
</table>

**Short vowel sequence in one word separated by an apostrophe**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>xi</td>
</tr>
</tbody>
</table>
The Word Clothing Alif + Lam

a. When followed by the letter *Qamariyyah*

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Written</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>القرآن</td>
<td>written</td>
<td><em>al-Qur’an</em></td>
</tr>
<tr>
<td>القياس</td>
<td>written</td>
<td><em>al-Qiyās</em></td>
</tr>
</tbody>
</table>

b. When followed by letter *Syamsiyyah* written using the letter *Syamsiyyah* are followed, as well as eliminate *I* (el)

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Written</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>السماء</td>
<td>written</td>
<td><em>as-Samā’</em></td>
</tr>
<tr>
<td>الشمس</td>
<td>written</td>
<td><em>asy-Syams</em></td>
</tr>
</tbody>
</table>

Writing the word in the set of sentences

It based on the pronunciation or sound.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Written</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ذو الفروض</td>
<td>written</td>
<td><em>zawī al-furūd’</em></td>
</tr>
<tr>
<td>أهلا السنة</td>
<td>written</td>
<td><em>ahl as-Sunnah</em></td>
</tr>
</tbody>
</table>
ACKNOWLEDGEMENT

Thanks to Allah SWT who was give mercy, taufik and hidayah to the researcher, so the researcher can finish this thesis entitled, aqeda and akhlaq education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy with smoothly without any hurdles anything.

The researcher always says blessing and peace to the prophet Muhammad SAW, the good model to human and brought us from the darkness to the age of luminous. Blessings and peace is also given to friendship of prophet, family and the people who are always istiqamah in obey His command.

This thesis cannot be done without any motivation, support, the help and prayer from many parties. This is becoming happiness for the researcher in finish this thesis. Hence, the researcher want to gives thank much to:

1. Dr. A. Luthfi Hamidi, M.Ag., the Rector of State Institute on Islamic Studies (IAIN) Purwokerto.
2. Dr. Kholid Mawardi, S. Ag., M. Hum, the Dean of Faculty of Tarbiya and Teacher Training in State Institute on Islamic Studies (IAIN) Purwokerto.
3. Dr. Suparjo, S. Ag., M.A, the Chief of Islamic Education Study Program in State Institute on Islamic Studies (IAIN) Purwokerto.
4. Dr. H. Sunhaji, M. Ag, the Academic Advisor who has guided the researcher during the study in State Institute on Islamic Studies (IAIN) Purwokerto.
5. Lecturers who have educated me during studying in the Faculty of Tarbiya and Teacher Training IAIN Purwokerto.

6. Yulian Purnama, M.Hum, as the supervisor who give researcher guidance, corrections, and advices with patience.

7. IAIN employees, especially librarians who have served the researcher related to references which concerned with this thesis.

8. My beloved father and mother, thanks a lot for all support, trust, finance and encouragement, and for my sister Fatkhi Yaturrahmah and Mu’jizah. Thanks for all supports.

9. All of my friends who have given the nice memories, motivation, and experiences, Sparkling (PAI Billilingual 2012).

10. My future husband who always gives prayer, motivate, and supports to every step in my life.

11. All parties who have helped researcher in the completion of this thesis that cannot be mentioned one by one.

Researcher hopes in order to the charity from all parties that was helped in finishing this thesis, they are give reward from Allah SWT.

Purwokerto, August 13th 2017

The Researcher,

Laeli Muyassaroh
S. N. 1223301202
<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PAGE OF TITLE..........................</td>
</tr>
<tr>
<td>PAGE OF STATEMENT OF ORIGINALITY ................</td>
</tr>
<tr>
<td>PAGE OF ENDORSEMENT..........................</td>
</tr>
<tr>
<td>PAGE OF OFFICIAL MEMORANDUM OF SUPERVISOR ........</td>
</tr>
<tr>
<td>PAGE OF MOTTO................................</td>
</tr>
<tr>
<td>PAGE OF DEDICATION..........................</td>
</tr>
<tr>
<td>ABSTRACT..................................</td>
</tr>
<tr>
<td>ARABIC TRANSLITERATION GUIDELINES..............</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENT..........................</td>
</tr>
<tr>
<td>TABLE OF CONTENTS..........................</td>
</tr>
<tr>
<td>THE LIST OF APPENDICES..........................</td>
</tr>
</tbody>
</table>

**CHAPTER I: INTRODUCTION**

A. Background of the Problem ........................................... 1

B. Operational Definition ............................................... 6

C. Formulation Problems................................................. 9
D. Research Objectives ................................................................. 9
E. Benefits Research ................................................................. 9
F. Literature Review ................................................................. 10
G. Research of Methodology ...................................................... 12
H. Systematic Discussion .......................................................... 15

CHAPTER II: CONCEPT OF AQIDAH AND AKHLAQ EDUCATION VALUES
AND LITERATURE AS MEDIUM OF ISLAMIC EDUCATION

A. The Concept of Aqidah and Akhlaq Education Values
   1. Definition of Aqidah and Akhlaq Education Values ............... 17
   2. Basic of Aqidah and Akhlaq Education .............................. 20
   3. The Relations between Aqidah and Akhlaq ......................... 27
   4. The Effects of Aqidah and Akhlaq in Personal and Social Life 31

B. Literature as Medium of Islamic Education
   1. Definition of Literature ..................................................... 33
   2. Definition of Novel .......................................................... 34
   3. The Elements Builder of Novel .......................................... 34
   4. The Types of Novel ......................................................... 38
   5. The Function Literature of Islam ....................................... 40
   6. The Efforts to Transferring Education Values in A Novel ...... 41

CHAPTER III: DESCRIPTION ABOUT BIOGRAPHY OF
HABBIBURRAHMAN EL-SHIRAZY AND AYAT-AYAT CINTA 2 NOVEL

A. Biography of Habbiburrahman El-Shirazy ............................... 44
B. The Achievements of Habbiburrahman El-Shirazy .................... 46
C. The Works of Habbiburrahman El-Shirazy ............................... 47
D. Award Achieved by Habiburrahman El-Shirazy ............................. 48
E. Background of Writing Ayat-Ayat Cinta 2 Novel......................... 50
F. Sinopsys of Ayat-Ayat Cinta 2 Novel by Habbiburrahman ....... 51

El-Shirazy

CHAPTER IV: THE PATTERN OF AQIDAH AND AKHLAQ EDUCATION VALUES IN THE NOVEL AYAT-AYAT CINTA 2 BY HABIBURRAHMAN EL-SHIRAZY

A. Aqidah Education Values in The Novel Ayat-Ayat Cinta 2 By Habiburrahman El-Shirazy ................................................................. 71
1. Faith to The God ................................................................. 71
2. Faith to The Holy Books ......................................................... 73
3. Faith to The Messenger ......................................................... 76
4. Faith to Here After ............................................................. 78
5. Faith to Qadha and Qadhar ..................................................... 79

B. Akhlaq Education Values in The Novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy ................................................................. 81
1. Akhlaq to Allah................................................................. 81
2. Akhlaq to Rasulullah SAW .................................................... 85
3. Akhlaq to Oneself ............................................................. 87
4. Akhlaq in The Family .......................................................... 99
5. Akhlaq in The Society .......................................................... 101
6. Akhlaq to The Environment .................................................. 104

C. The Method to Improving The Quality of Aqidah and Akhlaq..... 106
1. Aqidah Planting Method in Novel Ayat-Ayat Cinta 2............. 106
2. Akhlaq Planting Method in Ayat-Ayat Cinta 2 Novel........... 112

D. The Relevance of Aqidah and Akhlaq Education Values in The Novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy with Islamic Education .................................................................................................................. 120

CHAPTER V: CLOSING

A. The Conclusion.............................................................................. 122

B. Advice............................................................................................ 123

BIBLIOGRAPHY

APPENDICES

CURRICULUM VITAE
THE LIST OF APPENDICES

1. Appendix 1 : The cover of novel *Ayat-Ayat Cinta* 2 by Habiburrahman El-Shirazy

2. Appendix 2 : The interview result

3. Appendix 3 : Screenshoot the video about talk of novel *Ayat-Ayat Cinta* 2 by Habiburrahman El-Shirazy

4. Appendix 4 : Quotations of *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta* 2 by Habiburrahman El-Shirazy
CHAPTER I

INTRODUCTION

A. Background of the Problem

A characteristic of human is the willing to know God. Human was created in such way that they obey to God automatically. When they face crisis and difficulties, they will tend to religion. A tendency to search and invoke to God is an instinct that implanted in human. Some scholars wrote, that all human even the paganist and the materialist, they have a tendency to spiritual. In their hearts, they admit that theirself depend on the hidden power and obey to it. The heart of human will not feel peaceful without God, although in determine the God, sometimes they fall in error.¹

_Aqidah_ is “theoretical term” that must first be believed in. _Aqidah_ is command from Rasulullah SAW in his da’wah and others prophets who come from God of The Almighty.² For a moslem, _aqidah_ becomes the foundation and the best principle in each side of life. It is a benchmarks for the truth in privacy of human. Usually, a moslem will notice cleanliness and the truth of _aqidah_. He always cleans _aqidah_ from all _syirik_ and _bid’ah_, that will reduce the purity, even destructive it.³

---

¹ Ibrahim Amini, _Agar Tak Salah Mendidik_ (Jakarta: Al-Huda, 2006), page. 21.
² Muhammad Chirzin, _Konsep dan Hikmah Aqidah Islam_ (Jakarta: Zaman, 2015), page. 5.
³ Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, _Panduan Wanita Shalihah_ (Jakarta: Eska Media, 2005), page. 43.
Every moslem must effort to keep *aqidah* in every place and times, but just one *aqidah* that given *ridha* by Allah. *Salimah aqidah* for every moslem is *aqidah* that based on from Al-Qur’an and As-Sunnah. It is *aqidah* which safe from *bid’ah* and *khurafat*, *syirik* and *kufur*. It is also had by prophets and messengers who revealed for human. With it, every human will safe in through the adventure to hereafter. With the *aqidah*, a moslem always walks above it, start and finish this life, adjust with the behavior and *akhlaq*, and also fight and sacrifice.⁴

As Allah said in Q. S Al-A’raf: 172:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِِ آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتِهِمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ

“Dan (ingatlah), ketika Tuhanmu mengeluarkan keturunan anak-anak Adam dari sulbi mereka dan Allah mengambil kesaksian terhadap jiwa mereka (seraya berfirman): "Bukankah Aku ini Tuhanmu?" Mereka menjawab: "Betul (Engkau Tuhan kami), kami menjadi saksi". (Kami lakukan yang demikian itu) agar di hari kiamat kamu tidak mengatakan: "Sesungguhnya kami (bani Adam) adalah orang-orang yang lengah terhadap ini (keesaan Tuhan)" (Q. S Al-A’raf: 172)⁵

Therefore, every moslem must effort hardly to get real the understanding about *aqidah salafush shalih*, namely *aqidah* is owned by the prophet Muhammad SAW and his close friends, and also the follower who follow their way well.⁶ Beside *aqidah* must be owned by moslem, they also must decorate with good *akhlaq* (*akhlaqul karima*). This *akhlaq* has special relation that very near with the faith and *aqidah*. The perfection of *aqidah* from someone is seldom to impact

---

⁴Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...*, page. 43.
⁶Ummu Syafa Suryani Arfah dan Abu Fatiah Al-Adnani, *Panduan...*, page. 43.
other people without accompanied with glory akhlaq. As Allah said in Q. S Ali Imran: 133-134:

وَسَارِعُوا إِلََ مَغْفِرَةٍ مِنْ رَبِّكُ مْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالَْ أُعِدَّتْ لِلْمُتَّقِيَّينَ.الَّذِينَ سَلَّمُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالَّذِينَ يُعِدَّونَ عَنِ النَّاسِ وَاللَّهُ يُبُّ الْمُحْسِنِينَ.

“Bersegeralah kamu mencari ampunan dari Tuhanmu dan mendapatkan surga yang luasnya seluas langit dan bumi yang disediakan bagi orang-orang yang bertakwa, (yaitu) orang-orang yang berinfak, baik di waktu lapang maupun sempit, dan orang-orang yang menahan amarahnya dan mema’afkan (kesalahan) orang lain. Allah menyukai orang-orang yang berbuat kebaikan” (Q. S Ali Imran: 133-134)⁷

Akhlaq becomes focus for all “Samawi” religions especially Islam. Akhlaq is a theme which always to be great attention for the Islamic clerics and it will continue like it in life.⁸ Good akhlaq also holds big role in a personal life. Good akhlaq can also give happiness for someone. Someone who has it will can finish problems of life with good way, different with someone who do not has good akhlaq.⁹ Human will be so miserable if they are surrounded by human that have bad character.¹⁰

Aqidah is closely linked with akhlaq, because it is a basic for all action. While, akhlaq is all good action that performed by mukallaf, both the relation with God, fellow human or with their environment of life. All action will has religious values if based on aqidah and it is always controled from the deviation if has

---

⁷ Departemen Agama RI, Mushaf..., page. 68.
⁸ Ibrahim Amini, Agar..., page. 228.
⁹ Ibrahim Amini, Agar..., page. 229.
¹⁰ Ibrahim Amini, Agar..., page. 230.
strong aqidah. So, aqidah and akhlaq cannot be separated, like between soul and body.\textsuperscript{11}

Islamic education has role that very important to increase aqidah and also make akhlaq of a moslem better. With all advancement, Islamic education can spread through books, television, radio etc. As for literature also gives contribution in Islamic education, through the works which have spirit religious. Then the song, poetry, and novel are some of literary work which can give contribution in education. Literary work is artistic expression in form of language.\textsuperscript{12}

One of media which can be used as education media is novel. In the content of story, novel can be enjoyed from terms of literature. But, from another point of view, the readers can know messages which it is presented in novel, both with expressed or implied.

Novel by Habiburrahman El-Shirazy is a novel has nuance of Islam that can be used as one of media of education to convey syariah values. This famous novel is not only in Indonesian country, but also in others countries such as Malaysia, Singapura and Brunei Darussalam. His name starts to be famous when his novel which has title Ayat-ayat Cinta 1 is succes to filmed.

At the end of year 2015, exactly at November, the first novelist in Indonesian, Habiburrahman El Shirazy, issued his latest Ayat-Ayat Cinta 2 novel. This novel is continuation from Ayat-Ayat Cinta 1 novel. Ayat-Ayat Cinta 2 novel

\textsuperscript{11} Departemen Agama RI, Aqidah Akhlaq Untuk Madrasah Aliyah Kelas 1, 2002, page. 29.
\textsuperscript{12} Saifur Rohman, Pengantar Metodologi Pengajaran Sastra, (Yogyakarta: Ar Ruzz Media, 2012), page. 29.
is a novel which tell the figure of Fahri Abdullah who is struggling in preach his knowledge in the Scotland country. His struggle in maintaining the glory of Islam that was labeled bad by non moslem.

The quality of *aqidah* and *akhlaq* are very good which make Fahri still hold fast in Islamic teachings, although a lot of problem that he face in the country where non moslem became minority. With force *aqidah* and *akhlaq* are make non- moslem who very anti Islam change to be person who knows the glory of Islam.

As an expression from a grandma from Jews that feel warmth from the light of Islam, as told:


Some part of other story, the evidence of *aqidah* which is planted strongly in the heart and then spark light of *akhlaq* are the constancy to his heart in keep his *aqidah*, although the problem appears from non-moslem neighbors in around him. The good *akhlaq* can becomes the hard heart to be melt and also spark peace although different religion.

In addition, this novel also provides about the effort to give *aqidah* and *akhlaq* in human self. As in conversation between Fahri and uncle Hulusi:

---

“Saya tidak muluk-muluk bisa menyampaikan keindahan Islam kepada semua orang di Britania Raya yang salah kepada Islam. Tidak, paman. Saya tidak muluk-muluk. Cukuplah bahwa saya bisa menyampaikan akhlaq Islam dan kualitas saya sebagai orang Islam kepada orang-orang yang sering berinteraksi dengan saya, jika saya bisa, itu saya sudah bahagia.”  

This show about Fahri’s way in convey the glory of Islam with through the example that given to around people.

Habiburrahman El-Shirazy also gives the romantic situation in his novel. The story is packed with good without reduce some of aqidah and akhlaq values. Conflict and intrigue are explained by Habiburrahman El Shirazi well. Education values of aqidah and akhlaq in this novel gives background to the writer to do a research with the title, “Aqidah and Akhlaq Education Values In The Novel Ayat-Ayat Cinta 2 By Habiburrahman El Shirazy”.

B. Operational Definition

1. Aqidah and Akhlaq Education Value

Value is a measure for everything. Anything which are stranded in front us has the qualities or certain measurements so it can be declared that it has values, while others things is not has. Relevance with literary criticism, a literary work has value or not is very dependent with measure or standard that applied.15

Education is derived from the word “educate”, which means the nature from deed to train, teach and educate itself. So, education is guidance,

---

15 Saifur Rohman, Pengantar..., page. 29.
training, teaching, and all things that is part from human effort to improve intelligence and their skill.\textsuperscript{16}

It means that, every effort to improve intelligence of students relates with increase intelligence, emotion, and spirituality. Students who are trained their physical to skilled and has the ability or professional skills to their provision of life in the society. In addition, skill which is owned, must can to give the benefit to the society, especially for their self and their family, and to reach the purpose of life in the world and hereafter. \textsuperscript{17}

\textit{Aqidah} in Islamic study has mean fastener human inner with which their believed as the God, creator and officer this universe. \textit{Aqidah} as a belief to the real nature that it does not receive doubt and remonstrance. If there is still an element of doubt and darkness in confidence to that nature, so it is not called by \textit{aqidah}. So, it must be strong and nothing weakness which open the gap to denied.\textsuperscript{18}

\textit{Akhlaq} is a condition which attach on the human soul, create action which easy, without through the process of thought, consideration or research. If that condition creates good deed and commendable based on the mind and Islamic of law, so it is called good \textit{akhlaq}. If the deeds which appears is not good, called bad \textit{akhlaq}.\textsuperscript{19}

So, the mean of \textit{aqidah} and \textit{akhlaq} education values in this research are important things and has positive value which relate about \textit{aqidah} and \textit{akhlaq}

\textsuperscript{16} Hasan Basri, \textit{Filsafat Pendidikan Islam} (Bandung: Pustaka Setia, 2009), page. 53.
\textsuperscript{17} Hasan Basri, \textit{Filsafat...}, page. 54.
\textsuperscript{18} Kementrian Agama Republik Indonesia, \textit{Buku Siswa Aqidah Akhlaq}, 2014, page. 4.
\textsuperscript{19} Kementrian Agama Republik Indonesia, \textit{Buku...}, page. 32.
must be owned by every moslem in believe to Allah, the teaching from the messenger, the holy books of Allah, the here after and all statute which are set by Allah and sparked in action, whether akhlaq to Allah, akhlaq to fellow of human, akhlaq to yourself and akhlaq to the environment.

2. **Ayat-Ayat Cinta 2 Novel**

   Novel is derived from a *novellus*, from word *novies* which mean new. It is said new, because novel appears more end than with the others literary works. According to Surana, novel is a genre of literary which painting the extraordinary incident, the last with change the fate of main figure.\(^\text{20}\) Novel is literary work which contain from the story has 15,000-40,000 words or more and provide complex conflict.\(^\text{21}\)

   *Ayat-Ayat Cinta 2* novel is a written by Habiburrahman El Shirazy which published by publisher of Republika in November 2015. This novel is continuation from *Ayat-Ayat Cinta 1* novel which published in 2004 by publisher Republika, Jakarta. This novel is also still discuss about the love story between Fahri and Aisyah which added with da’wah value, it has many wisdom and the message.

   As prologue from Muhammad Elvandi, an expert public policy, graduate from Al-Azhar University Egypt and The University of Manchester England revealed that,

   “Hanya novelis visioner yang mengetahui kebutuhan zaman yang mampu menciptakan tokoh Fahri dengan beragam tantangan dakwahnya.

---


Pergulatan intelektual, perjalanan global dan pergaulan internasional Kang Abik, membuatnya mampu menjawab berbagai isu Islam kontemporer dalam bahasa sastra. Ayat-Ayat Cinta 2 bisa disebut bentuk terjemahan nyata tentang konsep rahmat bagi seluruh alam.”

C. Formulation Problems

Based on the background which the writer explained, so the writer need to gives the restriction on the formulation of problems. There are:

1. What are *aqidah* and *akhlaq* education values which exist in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy?

2. What is the method to improve the quality of *aqidah* and *akhlaq* in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy?

3. How is the relevance of *Aqidah* and *Akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy with Islamic education?

D. Research Objectives

Based on formulation problems above, the purposes in this research are:

1. To know clearly about think of Habiburrahman El-Shirazy in the novel *Ayat-Ayat Cinta 2*

2. To know about *Aqidah* and *Akhlq* Education Values in the novel *Ayat-Ayat Cinta 2* By Habiburrahman El-Shirazy

3. To know about *Aqidah* and *Akhlq* Education Methods in the novel *Ayat-Ayat Cinta 2* By Habiburrahman El-Shirazy

4. To know about the relevance *Aqidah* and *Akhlq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El-Shirazy with Islamic education
E. Benefits Research

1. Theoretically

With the advantages and disadvantages are owned by the researcher, this research is expected to enrich wisdom of science about *aqidah* and *akhlaq* education values, so it can give contribution to improve the education, especially Islamic Education.

2. Practically:

   a. For the world of literary

      This research is expected to give advice and consideration in write a literary work. It is written not just for enjoyment and has selling values but also contain positive values that can be taken from that literary work.

   b. For education world

      This research can be used as story media which give inspirative in educate students effectively and efficiently.

   c. For other researcher

      This research can be used as reference for others researchers that the research relevant in the next time.

F. Literature Review

Literature review is strengthening the theory which gives the relevant concept with the problems that will be discussed in the research. Literature review are:

Cinta Bertashbih Karya Habbiburrahman El Shirazy”. This research describes about the scope of akhlaq, as akhlaq to Allah and prophets, akhlaq to the parents, akhlaq with ourselves, and akhlaq to human. And more concentrate to akhlaqul mahmudah (good akhlaq).

Second, thesis is written by Siti Zulaicha from STAIN, Salatiga (2012). Entitled “Nilai-Nilai Pendidikan Akhlaq Pada Novel Hafalan Sholat Delisa Karya Tere Liye”. This research describes almost same with thesis before, namely describe about akhlaq to Allah, akhlaq to parents, akhlaq to ourselves, and akhlaq to human. But, this thesis is also talk about akhlaqul madzmumah (bad akhlaq).

Third, thesis is written by Agung Prayoga from UIN Sunan Kalijaga, Yogyakarta (2010). Entitled, “Nilai-nilai Pendidikan Islam Dalam Novel Ma Yan Karya Sanie B. Kuncoro”. This thesis talks about faith like faith to Allah and faith to qadha and qadhar. Syariah (worship) education aspect includes: tayamum, prayer to Allah, charity with sincere and sahur. While akhlaq education aspect as honesty, filial to the parents, optimistic, fulfill a promise, fortitude, helping, ikhtiar, beneficial and patience.

When we are view from that research, there are resemblance with the research in Ayat-ayat Cinta 2 novel. It is same discuss about education values in a novel. While, this research more focus in aqidah and akhlaq education values in a Ayat-ayat Cinta 2 novel.
G. Research of Methodology

1. The Kind of Research

The kind of this research is the qualitative method. The qualitative method is the research method which based on postpositivisme philosophy. It is used to observe on the nature objects condition. With the kind of library research, namely the research uses with various literature that relevant as a source of data.

The method which is used is the descriptive method because the data that collected from words and not numbers. Descriptive research is not just to test hypotheses particular but just describe about a variable, a symptom or a condition.

2. Approach Research

In this research, the researcher uses the hermeneutic approach with education perpective. Hermeneutic is an approach that used to analyze a text. Hermeneutic in etymological comes from Greek language is a verb from hermeneuein that mean is interpret or the noun is hermenia that mean is interpretation. Basically, hermeneutic is a method to interpret symbol, like the text or something that treated as text to searched the mean.

22 Sugiyono, Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif dan R&D (Bandung: Alfabeta, 2013), page.15.
23 Suharsimi Arikunto, Manajemen Penelitian (Jakarta: Rineka Cipta, 2007), page. 234.
3. **Object Research**

This object research is *aqidah* and *akhlaq* education values which contained in *Ayat-Ayat Cinta 2* novel by Habiburrahman El Shirazy.

4. **Data Sources**

Based on the research which is used, namely library research, so data sources which is used in this research are primary data sources and secondary data.

a. Primary data sources is the data which is collected directly from the object that researched. In this case, data is gotten directly from object research, there is *aqidah* and *akhlaq* education values in the novel *Ayat-Ayat Cinta 2* by Habiburrahman El Shirazy.

b. Secondary data sources is the referrencers which have relevance with this research. Data are collected from books, articles, magazine, newspaper, other journals, and others documents which is still has links with this research.

5. **Data Collection Method**

a. **Documentation Method**

The method which is used to get data that relate with this research is the documentation method. The writer does search to the books, magazine, journal, internet and the others references which still corelated with this research. With this documentation method, we will get the theories which is corelated with *aqidah* and *akhlaq* education.
b. Interview Method

The method which is used to strengthen this research is use the interview method. In this case, the researcher can do an interview by sms, call, bbm, email, whatsapp, facebook etc to get more information that is related with this research.

6. The Method of Analysis Data

Analysis data is the process to looking for and composing systematically about the data which gotten from the interview, note of report, and documentation, with the way of organize data into the category, explaine into units, do the synthesis, compose into pattern, choose the important data and data will be learned, and make conclusion so easy to understand by my self or others people.  

Analysis data which is used is content analysis. Content analysis is the techniques which used to take the conclusion through effort to get the characteristic of message that be done by objective and systematic. This analysis is used to reveal content values certain in a literary work with pay attention the context. This analysis has the task to reveal about the means of hidden symbolic.

The steps who the researcher use in processing of data, there are:

a. Descriptive step, is explaine the texts in Ayat-Ayat Cinta 2 novel that correlate with aqidah and akhlaq education values.

---

25 Sugiyono, Metode Penelitian Pendidikan..., page. 335.
26 Lexi J Moloeng, Metode Penelitian Kualitatif (Bandung: Remaja Rosdakarya, 1991), page. 163.
b. Interpretation step, is explain the texts in Ayat-Ayat Cinta 2 novel that correlate with aqidah and akhlaq education values.

c. Analysis step, is analyze the explanation from Ayat-Ayat Cinta 2 novel that correlate with aqidah and akhlaq education values.

d. Take the conclusion step, is take the conclusion from Ayat-Ayat Cinta 2 novel that correlate with aqidah and akhlaq education values.

H. Systematic Discussion

This thesis is consist from five chapters, each chapter is composed from several subcategories that one another are related. As for the systematic discussion as follow:

In the front are consists from page of title, statement of originality, official memorandum of supervisor, legalization, motto, dedication, abstract, transliteration guidelines, acknowledgement, table of contents, the list of appendices.

CHAPTER I consists from the introduction, which includes background of problem, operational definition, formulation problem, research objectives, benefits research, literature review, research of methodology and systematic discussion.

CHAPTER II contains about the concept of aqidah and akhlaq education values and literature as medium of Islamic education. The concept of aqidah and akhlaq education values that contains from: definition of aqidah and akhlaq education values, basic of aqidah and akhlaq education, the relations between aqidah and akhlaq, the effects of aqidah and akhlaq in personal and social life.
Literature as medium of Islamic education, contains from definition of literature, definition of novel, the elements builder of novel, the types of novel, the efforts to transfering education values in a novel.

CHAPTER III describes about the biography of Habbiburrahman El-Shirazy, the achievements of Habiburrahman El-Shirazy, the works of Habbiburrahman El-Shirazy, awards are achieved by Habiburrahman El-Shirazy, background of writing Ayat-ayat Cinta 2 novel, sinopsis of Ayat-ayat Cinta 2 novel by Habiburrahman El-Shirazy.

CHAPTER IV consist about the pattern of aqidah and akhlaq education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy, includes aqidah education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy, akhlaq education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy, the methods to improving the quality of aqidah and akhlaq in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy, and the last is the relevance of aqidah and akhlaq education values in the novel Ayat-Ayat Cinta 2 by Habiburrahman El-Shirazy with Islamic education.

CHAPTER V is closing consist from conclusion, advices.

And the last in this thesis about bibliography, appendices, curriculum vitae.
CHAPTER V
CLOSING

A. The Conclusion

From this research, the researcher can take the conclusion that *Ayat-Ayat Cinta* 2 by Habiburrahman El-Shirazy is the literary work which contain many *aqidah* and *akhlq* values, there are *aqidah* education aspect, *akhlq* education aspect and the methods to improving the quality of *aqidah* and *akhlq*.

*Aqidah* education aspect, includes faith to the God, faith to the holy book, faith to the messenger, faith to the here after, faith to *qadha* and *qadhar*. As for *akhlq* education aspect, includes: *akhlq* to the God like khauf, tawakal and ikhtiar, and syukur. And then, *akhlq* to the messenger. *Akhlq* to oneself includes: patient, perform the mandate, *istiqamah*, *'iffah*, mujahadah and forgiving. Next, *akhlq* in the family and the last *akhlq* in the society.

The method to improving the quality of *aqidah* and *akhlq* in *Ayat-Ayat Cinta* 2 novel, there are: the method to improving the quality of *aqidah* like *mau' idhah* and discussion method. While, the method to improving the quality of *akhlq*, there are: exemplary method, the habituation and experience method, *hiwar* method or debriefing method.

*Aqidah* and *akhlq* are different but to achieve the quality of perfect faith, it must run with balance. This novel can be used as intermediary to
improve the quality of *aqidah* in the heart and shown in *akhlaq* like the figure in that story. It can be seen in symbol, narrative and dialogue to explain the figures of stories and the plot of story in *Ayat-Ayat Cinta 2* novel.

*Aqidah* and *akhlaq* education has closely relation with Islamic education because it includes in the part of Islamic education. *Aqidah* education is a foundation to all of deed, while the *akhlaq* is all of good deeds from moslem. The goal of Islamic education is to guide every moslem to be moslem which have the strong soul and prepared became Islamic society, humanity aspect in manage and keep the universe.

**B. Advice**

According the data and the findings of this research, there are some advises, those are:

1. For the world of literary

   This research is expected to give advice and concideration in write a literary work. It is written not just for enjoyment and has selling values but also contain positive values that can be taken from that literary work.

2. For education world

   This research can be used as story media which give inspirative in educate students effectively and efficiently.

3. For other researcher
This research can be used as reference for others researchers that the research relevants in the next time.


http://m.antaranews.com/berita/535518/ayat-ayat-cinta-2-jawaban-untuk-islamofobia, This take on date 17th May 2016 o’clock 10:42 a.m.

http://m.republika.co.id/berita/dunia-islam/islam-nusantara/15/11/20/ny4d31348-kang-abik-raih-penghargaan-dari-turki, This take on date 23th April 2016 o’clock 14:32 p.m.

https://m.youtube.com/watch?v=ZfAeJVTj3lk, This take on date 17th May 2016 o’clock 10:45 a.m.


Interview with Habiburrahman El-Shirazy by Whatsapp phone number 08174151861 on date 29th September 2016.